

The Living Rama

శ్రీ సత్యాగ్రహము చంద్రస్వామివారి దేవస్థానం

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all about
Sri Sitaramachandraswamy temple
at Bhadrachalam

Media Features Publication

Plot No. 10, Journalists Colony, Road No 3,
Banjara Hills, Hyderabad-500 034.

Ph: 040-23357000



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Cover pix: The bewitching icons of Lord Rama, Sita and Lakshmana at Bhadrachalam and the Godavari at Parnasala

April, 2005

Price: Rs 20

An enlarged Telugu version of this book will come out soon.



Life and spirit of Lord Rama

BHADRACHALAM, the hillock in Dandakaranya on the banks of Godavari river in Khammam district of Andhra Pradesh, is synonymous with the life and spirit of Lord Rama.

Rama is the human form of Lord Vishnu and as such he experiences all the trials and tribulations that ordinary human beings pass through, without, however, deviating an inch from the eternal Dharma.

Rama as unveiled by Valmiki in the epic Ramayana suffers, sacrifices and endures but never steps down from the high pedestal of right conduct and speech. In entire Ramayana, there is no hint that Rama is God. Rama is ready to forego a kingdom to enable his father Dasaratha keep a promise. He grieves inconsolably when Ravana abducts Sita, but in the face of a slur cast by a solitary member of the public, Rama as a King, puts her to the fire ordeal. On the battlefield, Rama desists from killing Ravana because the latter is unarmed. This superb admixture of the Divine and human qualities, crowned by an uncompromising adherence to ethical conduct, have captivated people since countless years. That love and admiration for Rama has ultimately led people to esteem all that Rama stood for, making him the very epitome of Indian values and its culture.

The numerous branches of sciences and sastras that have evolved from Vedas ascribe the story of Rama to the Treta yuga. In the time scale of Hindu tradition, there are in all four yugas - Krita, Treta, Dwapara and Kali. The

era of Krita lasted 17.28 lakh years, followed by Treta 12.96 lakh years, Dwapara 8.64 lakh years while the present Kali has a life of 4.32 lakh years.

It is said that mountains had wings and flew from place to place in the remote past. If Rama was the hero in Treta yuga, Krishna dominated the Dwapara yuga and the Mahabharata was fought at the close of Dwapara yuga, about 5,100 years ago.

According to Hindu scriptures, rivers and their tributaries, mountains, the five elements of earth, fire, water, light and ether are sentient and have divine bodies and divine souls. The accounts of mountains like Meruvu, Mainakudu, Himavantudu, rivers Ganga, Godavari, Kaveri, the Sun, Moon and the Sea in the epics and puranas bear out this fact.

According to puranic lore, Meru, a great personage, performed a penance along with his wife as the couple was childless. They were blessed with twins Bhadra and Neela by the creator Brahma. The twins were greatly devoted to Lord Vishnu and following the footsteps of their father, they too sought permission to perform penance on their own. Meru directed Bhadra to undertake the mission on the banks of Godavari to obtain the grace of Rama, while Neela was asked to proceed to Puri to make it an abode for Krishna. Apparently, Meru foresaw that Bhadra would bring the Avatar Rama closer to posterity whereas Neela would do the same in respect of Krishna.

During the years of his banishment, Lord Rama, as a forest dweller in Dandakaranya, came to Bhadrakali, and relaxed for a while on its peak. He was enchanted by the sight of the Godavari taking a graceful bend before changing course near the hillock. Bhadra availed the opportunity to pay obeisance to his chosen deity and beseeched him to be ever present on the hill, along with

Sita and Lakshmana. Making Rama accessible to the common people in years to come was the sole objective of Bhadra in seeking this peculiar boon. Rama gladly granted the wish but pointed out that he could not fulfill it straightaway as he had other pressing tasks to attend to; he had to search for Sita and locate her; and he had to punish the demon-king Ravana who had abducted Sita. Bhadra waited indefinitely for the promise to be fulfilled, but Rama did not return to Dandakaranya again. Meanwhile, the penance of Bhadra became so intense as to destabilize other worlds in the Universe. The Devatas then approached Lord Vishnu to intervene and restore normalcy.

Realising that swift action was called for, the four-



armed Vishnu rushed to Bhadragiri along with Sita and Lakshmana to reward his devotee Bhadra, and ever since remained there. Rama promised Bhadra that his presence would continue until the end of Kali era.

Apart from conceding Bhadra's request to stay at Bhadragiri, he also shared his name with him and came to be known as "Ramabhadra" ever since.

Potana, who translated Bhagavata epic from Sanskrit into mellifluous Telugu, proclaims that he undertook the assignment on the direction and inspiration of Ramabhadra. Who is not familiar with Potana's poem "palikedidi bhagavatamata, palikinchedivadu Ramabhadradata, ne palikina bhavahara magunata....."?

" VISWASA PHALADAYAKAH" — a person with belief and deep faith never comes to grief.

Ramadasu did not become a servant of Lord Rama. On the other hand, it was Rama who declared himself as a servant of Ramadasu. Did not Rama and Lakshmana change their attire and appear before Tanasha saying that they were Ramsingh and Lakshmansingh-employees of Ramadasu come to repay the amount due to the Ruler?

In the Avatar of Krishna too, He became a servant of Arjuna to steer his chariot in the Mahabharata war.

That is why we are advised to fully trust and believe in God, or some elderly person or even a friend. Such a believer never comes to grief and is always happy.

— PARAMACHARYA SRI CHANDRASEKHARENDR
SARASWATI OF KANCHI



POKALA DAMMAKKAA

EVERYTHING in creation is dear to Lord Rama and the woman devotee Pokala Dammakka cannot be an exception though she is an unlettered tribal dependent on collection of forest produce. Long after blessing Bhadra and much before Bhakta Ramadasu built a temple, it was to Pokala Dammakka that Rama revealed his presence on the hillock. Like Christopher Columbus discovering America, the credit for locating the image of the Lord on the forest-ridden hill goes to the blessed Dammakka.

Living in Bhadrireddipalem, very near Bhadragiri, childless Dammakka adopted a son and named him Rama as she was a devotee of Lord Rama. When her son did not return home one evening, she grew anxious and began searching on her own in the forest. She went about the familiar haunts of her son, crying out his name. After a while, she heard him respond, but when she finally tracked down his voice, she found that it led her to an ant-hill shrouding the image of Rama, Sita and Lakshmana. In joy and amazement, she momentarily forgot herself but after recovering from a trance like state, she found her son too seated by her side. She poured pots of Godavari water on the ant-hill daily thereafter until it finally dissolved revealing the superbly sculptured images.

Around this time, Kancharla Gopanna, who later evolved into a renowned saint-poet Bhakta Ramadasu, was appointed Tahsildar of Bhadrachalam by the Qutubshahi ruler of Golkonda, Nawab Abul Hassan Shah also known as Tanasha and Tanisha.

Even as the humble devotee Dammakka was taking care of the images of her chosen deity with great reverence, she had a dream in which none other than Bhadra Rishi appeared in the form of a saint and worshipped the idols with water brought from the sacred Godavari. In the dream, Dammakka saw the saint offering fruits from a palmyrah tree as 'naivedyam' to the idols. Bhadra Rishi directed Dammakka to do likewise daily, predicting that very soon another devotee of Rama would arrive to build a regular temple to house the Lord and organise poojas according to established norms.

Having already heard about the pious nature of the Tahsildar Gopanna, Dammakka approached him and related in detail all her experiences including the latest dream in which Bhadra gave directions about the upkeep of Rama's idol. At the instance of Dammakka, Gopanna personally visited the spot where the images had surfaced and was captivated by the benign expression of Lord Rama. That marked the beginning of the glorious chapter of Gopanna undertaking the construction of Bhadrachalam temple.

Dammakka carved out a niche for herself in the history of the famous temple, notwithstanding all the traditionally laid down rituals that are performed today. In recognition of the unique services that the poor woman rendered to the Lord, a share of the temple's receipts to this day are set apart for archakas. These include a percentage of the hundi collections contributed by the pilgrims. A stone carving depicting Pokala Dammakka worshipping the images of the Lord and his consort, shaped by Ganapati Sthapati adorns the new show piece of the temple- the Kalyana mantapam-where the annual wedding of the Lord takes place on Sri Rama Navami.



BHAKTA RAMADASU

BHAKTA Ramadasu, a great devotee of Lord Rama is associated with Sri Sitaramachandraswamy temple.

Ramadasu underwent untold torture and grief on account of diverting huge government revenues for building a big temple for his chosen deity, Lord Rama, and suffered the wrath of the Qutubshahi ruler, Abul Hasan Tanisha, in the 17th century. He was sentenced to prison for misappropriating funds and his travails ended only when the Lord himself appeared before the ruler and cleared the dues of his devotee.

But when was Ramadasu born? When was he appointed Tahsildar of Bhadrachalam? How long was he confined to the prison? Was Ramadasu related to Akkanna and Madanna who were ministers for the Golkonda ruler? Did Lord Rama and Lakshmana actually appear before Quli Qutb Shah in all their regalia and hand over gold coins in lieu of the funds diverted by Ramadasu? Answers to these questions are varied.

Yet, there is irrefutable evidence from the soulful Telugu songs and poems handed down by Ramadasu as well as other works penned by his successors





that the principal events in Ramadasu's life are indeed factual. The great devotee's tale is a blend of much fact and some fiction though.

The kirtans of Ramadasu are popular among the educated and uneducated people in Andhra Pradesh. There are few who cannot recite from memory a kirtan or two of Ramadasu. Some who had copied the kirtans on palm-leaf or paper worshipped them in their pooja mandirs. They contained well over a hundred songs, but libraries of ancient manuscripts do not contain copies of Ramadasu kirtans.

Haridasulu inhabiting areas around Dowleswaram and Nidadavolu in Godavari districts are known to have specialised in rendering Ramadasu kirtans. Holding 'Chirutalu' and 'tamboora' and wearing anklets, they toured villages singing the kirtans. Moving from village to village in small groups they finally congregated for the annual Sri Rama Kalyanam festival at Bhadrachalam. The kirtans that the Haridasus rendered were published in a book titled "Ramadasu Bandikhana" (Ramadasu's Prison life). But that book is unavailable now.

An account of Ramadasu's life was written by Varada Ramadasu around 1832 AD, a little over a century after Ramadasu's demise. Varada Ramadasu lived in Bhadrachalam for many years and donated all his property to Rama's temple. His book on Ramadasu was written under his imprint, "Bhadrachala Varada Ramadasu". Based on the material available in this book, another great devotee, Singaridasu, authored a full-length Hari-katha and many of them touch on the life-events of Bhakta Ramadasu. The similarity in the names makes it difficult to determine the authorship of each kirtan after so many years.

The kirtans of Ramadasu are written in a simple style but they have an astonishingly emotive appeal. Their melody and rhythm lend themselves easily to dance. No less than 30 ragas have been utilized in the kirtans. Many bhaktas of Rama that came later - Thumu Lakshminarasimhadasu, Varada Ramadasu, Thatanki Venkatadasu, Nittala Ramadasu, Mudigonda Mallikarjunudu and others emulated Ramadasu's style contributing significantly to the Bhakti movement.

A great devotee of Rama, Saint Tyagaraja became familiar with Ramadasu's kirtans through his mother. Many compositions of Tyagaraja bear a resemblance to Ramadasu's style. It is said that Thumu Narasimha Dasu visited Tyagaraja in the latter's village, Tiruvadi (Tiruvayyuru) in Tamil Nadu, and brought him to Bhadrachalam. Tyagaraja is supposed to have written his kirtan, "Giripai nelakonna Ramuni guritappaka ganti" after this pilgrimage. Tyagaraja's kirtan "Ksheerasagara nayana" says, "Dheerudavu Ramadasuni bandhamu teerchinadi vinnanura". Even in the opening lines of Tyagaraja's yakshagana "Prahlaada Bhakta Vijayam" handsome compliments are paid to Bhakta Ramadasu.

Ramadasu's actual name was Kancharla Gopanna. He was born in a Niyogi Brahmin family in Nelakondapalli village in Khamman District of Andhra Pradesh. He was born to Linganna Mantri and Kaamamba. After becoming a disciple of Raghunatha Bhattacharya and imbibing the essence of various sastras, Ramadasu was ordained into the Vaishnava cult. He was married at an young age. After becoming a father, he developed a detachment to the family and began devoting himself to "annadana" (feeding the needy) and in the process spent all his money. To feed his own family, he resorted to "uncha vritti" (begging for day-to-day survival). Though reduced to abject poverty,



he was content to dwell constantly in thoughts about Lord Rama. But the poor he had fed returned to him seeking alms again and again. Ramadasu began feeling that it was his duty to feed the poor and that he ought to earn money to discharge the noble dharma of "annadana". He then journeyed to Hyderabad to meet the Nawab and seek employment.

Golkonda was then under the rule of Abul Hassan Tanisha. Pingali Madanna was Chief Minister and his brother, Akkanna was the Chief of the Army. As Akkanna-Madanna happened to be maternal uncles of Gopanna, it was not difficult for the latter to meet the Nawab. Convinced of the good conduct and character of Gopanna, the Nawab appointed him as Tahsildar of Bhadrachalam. Gopanna was overjoyed with this turn in his fortune and attributed it to the grace of Lord Rama.

The temple of Rama at Bhadrachalam at that time was small, lacking in embellishments. Ramadasu thought that it was his duty to raise a bigger construction to serve as an abode for his chosen deity. One fine day, he made public his desire, and launched on the project after informing the local people. He started utilising the revenue he has collected from the public as taxes for constructing the temple. As there was no higher official to question him, he freely expended six lakh "varahas" to raise a magnificent structure. He arranged for the construction of as many as 24 smaller shrines, raised the height of the gopuram and built a large compound wall. Arrangements were also made for offering worship in the temple. The temple started attracting devotees in large numbers. Bhadrachalam was at last transformed into a "kaliyuga vaikuntam". Ramadasu was aware that spending government money on a temple was not right, strictly speaking, but he believed that

his action could not be objected to, as he was utilizing the funds for creating amenities to devotees and promoting their spiritual welfare. Ramadasu's faith in Rama was such that he banked wholly on the protective strength of his Lord against any threat. One day, Ramadasu received summons from the ruler to visit Golconda and explain the accounts. The replies that Gopanna gave did not convince Abul Hasan Tanisha and the latter ordered Ramadasu to be confined to a prison until he repaid the dues.

In the prison, Ramadasu bemoaned his plight, but his faith in Rama never flagged. As years rolled by, the officials lost hopes of recovering money and started treating him mercilessly. Ramadasu put up with all the torture with great forbearance, in the belief that sooner or later Lord Rama's grace will deliver him from all hardships.

Ramadasu's devotion to Rama remained steadfast through all these critical years. In the prison, he would cry out seeking relief from suffering, he would get angry with Rama. Suddenly, he would turn despondent. Swayed by emotions, he would alternately defy Rama and soon apologise, weeping pitifully. Sometimes in desperation, he would use harsh words while complaining about the inordinate delay in coming to his rescue and abuse the Lord for his incompetence. He would then turn to Sita and appeal to her to intercede on his behalf. Losing all hope, he would scream, "Oh Rama, where are you? Why are you avoiding me? Are you afraid to face me? You thief, whose money do you think was spent on you? Why don't you clear this debt? See what I will do." So would he rave like an insane man all alone in his dark cell in the prison. In utter desperation, he also contemplated suicide by consuming poison.



It was at the climactic point that Lord Rama's grace descended on him.

Next morning before dawn, Lord Rama and Lakshmana, in the garb of attenders, arrived with a sack containing 6 lakh "varahas" and entering the private chamber of the ruler Tanisha, showered all coins on the floor. Waking up to the jingle of the coins, as Tanisha was looking askance in shock and disbelief, the messengers said in a resonant tone: "We are servants of Ramadasu and are herewith clearing his dues. Settle his account and issue a note ordering his release from prison." Before Tanisha could overcome the shock, the emissaries vanished. Tanisha dismissed this incident as a dream, but when he woke up the next morning, he was amazed to see the heap of coins lying on the floor and directed that they be counted properly. When the money totalled 6 lakh precisely, he realised that his strange experience was not a dream. He was convinced that the emissaries were indeed Rama and Lakshmana who had fetched the money to free their devotee from debt. He instantly ordered Ramadasu to be set free.

In the Darbar that was held later, Tanisha issued an official order granting all the kist collected from Bhadrachalam and other villages around as an endowment to Rama's temple, and directed Ramadasu to return to Bhadrachalam as Tahsildar. This briefly is the life of Bhakta Ramadasu as is popular among generations of Telugu people.

Let us now turn to the historicity of the main events of his life. There are two stone pillars in Sri Rama temple at Bhadrachalam with letters engraved on the surfaces. They are called Rama Stambham and Lakshmana Stambham. The inscription says that as the letters on a similar pillar installed by Ramadasu had been obliterated

by someone, a fresh inscription had become necessary. One has to, therefore, surmise that the pillars seen today have been installed by the two other devotees of Rama - Varada Ramadasu and Thumu Lakshmi Narasimha dasu. The original inscription made by Bhakta Ramadasu was demolished by a brigand, Jaffar Baig Khan, in 1770. An act of destruction is known as "dhwamsam" in Telugu. Jaffar Khan, therefore, became notorious as "Dhamsa." During this period, the "utsava vigrahams" of Rama were shifted to Polavaram for purposes of safety. They were once again taken to Kamalapur in Bastar district of Chattisgarh for the same reason. It was only after the death of Dhamsa in 1782 AD that the vigrahams were finally restored at the Bhadrachalam temple.

During these unsettled years, the invaders occupied the temple lands and discontinued payment of kist, and as a result, daily rituals in the temple suffered a setback. To put an end to this unfortunate state of affairs and restore the Rama temple to the glory of Ramadasu's times, Varada Ramadasu and Thumu Lakshmi Narasimha Dasu, with the permission of the then Nizam, obtained a grant in respect of kist of lands in four villages fetching Rs. 71,000 annually. It was resolved that the ruler will defray expenses to the tune of Rs. 8,000 towards salaries of a hundred security personnel, Rs. 12,500 as salaries for clerks and other temple staff, Rs. 18,500 for performing special poojas and observing festive occasions, and refund the balance of Rs. 32,000 to the Government as peshkas.

Even earlier, during the reign of the second Nizam, Nawab Nizam Ali Khan, a provision of Rs. 40,000 was already made for the temple. This was enhanced to Rs. 71,000 by Rajah Chandulal in 1832 AD and accord-

ingly a grant was issued by the Nizam in favour of Thumu Lakshmi Narasimha Dasu. After the death Varada Ramadasu in 1850 AD, Chandulal arranged to sanction permanently Rs 18,500 annually for all celebrations in the temple. This amount is continuing to be sent to Rama's temple ever since.

A close examination of the second line of Rama stambham shows that Shalivahana era inscribed as 1554 has been altered to read as 1754 and this corresponds rightly to 1832 AD, which is the time when Varada Ramadasu lived. Notwithstanding all the contra-



dictions in this inscription, it can, however, be assumed that Shalivahana era 1574 corresponding to 1652 AD is the period when Bhakta Ramadasu was alive.

There is no proof that Akkanna and Madanna were actually the maternal uncles of Ramadasu. On the other hand, history mentions that two others - Venganna and Linganna were actually the nephews of Akkanna and Madanna and that they were in high positions. But this does not totally rule out the possibility of Bhakta Ramadasu being a distant relative of Akkanna and Madanna.

UNIQUENESS OF THE IDOLS

THERE are countless temples dedicated to Lord Rama from Ayodhya, his birth place, to Rameswaram in the deep South but, Bhadrachalam stands out for the sheer beauty and appeal of the icon of the Lord.

Normally Rama is depicted with two hands holding bow in one hand and arrow in another. But at Bhadrachalam he has four hands and is called "Chaturbhuj Rama". He holds Kodanda and Bana in his front two hands and Sankha and Chakra in his two rear hands, which is characteristic of Lord Vishnu. Such an image is most unusual.

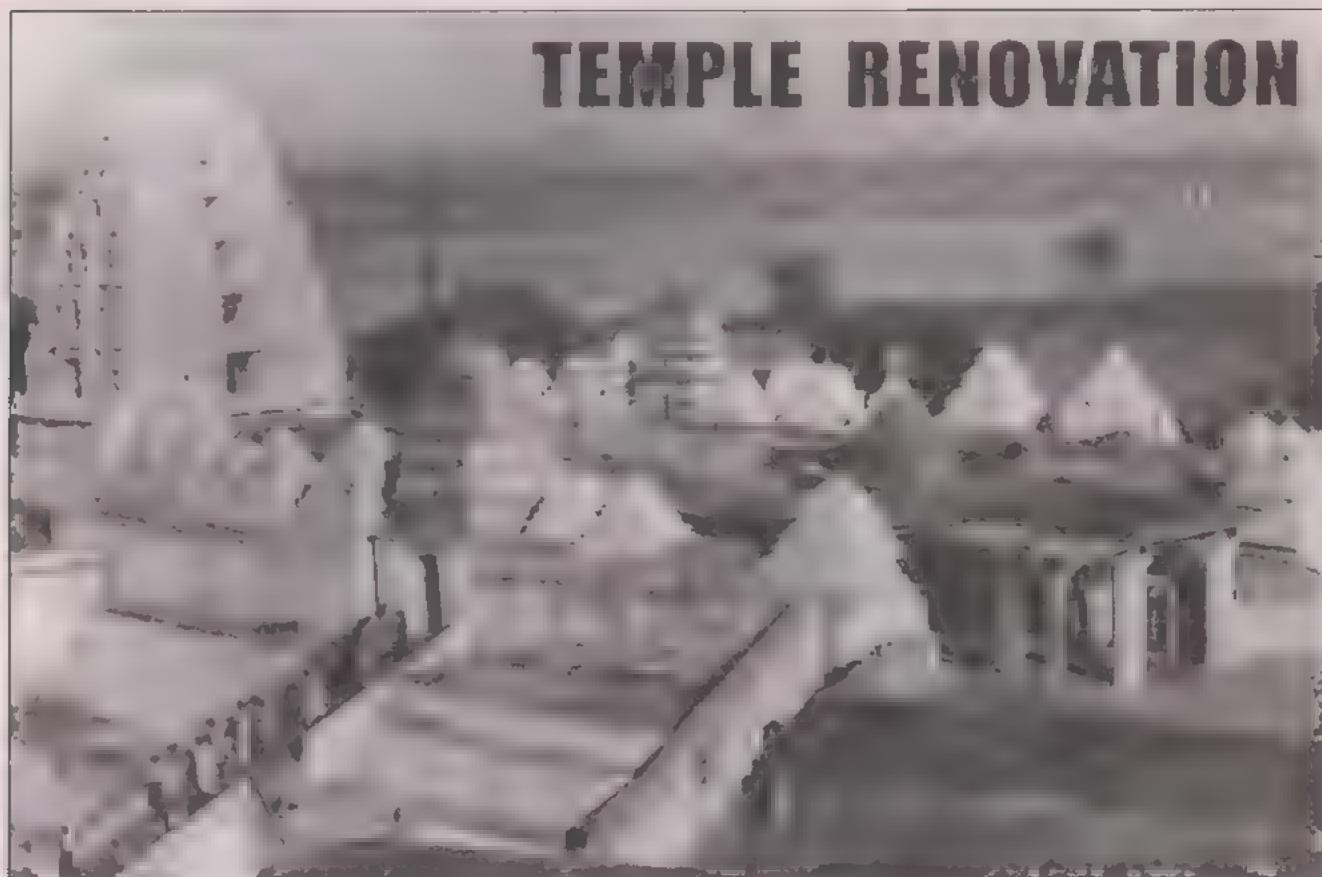
Scholars have wondered at the Bhadrachalam idols of Rama, Sita and Lakshmana exactly corresponding with the description contained in the meditation verses (Dhyana slokas) connected with 'taraka mantra' as stipulated in 'Sri Sarada Tilakam', the treatise on mantra sastra. It is well known that Bhakta Ramadasu was initiated into the spiritual practice of 'taraka mantra' when he was young.

Adi Sankara, who visited Bhadrachalam, has described Lord Rama in Sanskrit thus:

waamaankasthita jaanaku parilasath koodanda dandamkaree
 chakramchoordhwa karee na baahu yugal e sankham saram dakshiNee
 bibhraaNam jalajaata patra nayanam bhadraadri moordhni sthitam
 keeyuuraadi vibhuuSitham raghupathum soumitri yuktam bhajee



TEMPLE RENOVATION



The temple built by Bhakta Ramadasu which has since been reconstructed

TWO years after the creation of the Andhra Pradesh state in 1956, Sri Rama's temple at Bhadrachalam came under the administration of the Hindu Religious and Endowments department. In 1960, the government constituted a committee for renovation of the temple with the then Minister for Endowments Late Sri Kalluri Chandramouli as Chairman and Late Sri S.T.G.Varadachary as Vice-chairman, which indeed opened a new chapter in the history of this ancient temple. Late Jalagam Vengal Rao, who subsequently became the Chief Minister of State, was a member of the renovation committee.

The committee succeeded in collecting contributions to the tune of Rs. 24 lakh from religious philanthropists even as the prosperous temples of Lord Venkateswara at Tirumala, Sri Satyanarayana Swamy at Annavaram and Bhimeswaralayam at Draksharamam came forward to construct buildings for accommodating pilgrims. The Andhra Prabha Teugu daily under the editorship of Late Sri Neelamraju Venkataseshaih raised donations from the common people to the tune of Rs. 2 lakh. The funds collected by Andhra Prabha were utilized to perpetuate the memory of Bhakta Ramadasu by constructing Sri Ramadasu Dhyana Mandiram.

The funds collected by the renovation committee were utilized for reconstructing 'Raja Gopuram', 'Kalyana Mantapam' and 'Chitrakuta Mantapam' besides fully renovating the sanctum sanctorum of the main temple. Ganapathi Sthapathi, who subsequently turned out remarkable sculptural pieces for countless temples in the state, was mainly responsible for the artistic excellence witnessed at Bhadrachalam today.

It was in 1964 when Kasu Brahmananda Reddy was the Chief Minister that 'Mahasamprokshanam' of the temple was performed on a grand scale.

This does not mean that the temple has seized acquiring new beauty after 1964. Since 2002 works worth a total of Rs. 175 lakh have been undertaken and completed, important among which are construction of steps on the eastern side (Rs. 34 lakh), improving cellar in the stadium (Rs. 31 lakh), construction of museum (Rs. 10 lakh) and Sri Ramagiri temple (Rs. 10 lakh). A 100-room choultry has also been completed.



Ganapathi Sthapathi (right) explaining some points to Paramacharya of Kanchi Kamakoti Peetham at the Kalyana Mantapam

PICTURE GALLERY



Sri Sitaramaswamy temple as it stands today



The Mukhamantapam of the main temple



A new entry to the main temple has been created on the eastern side but it is yet to be declared open



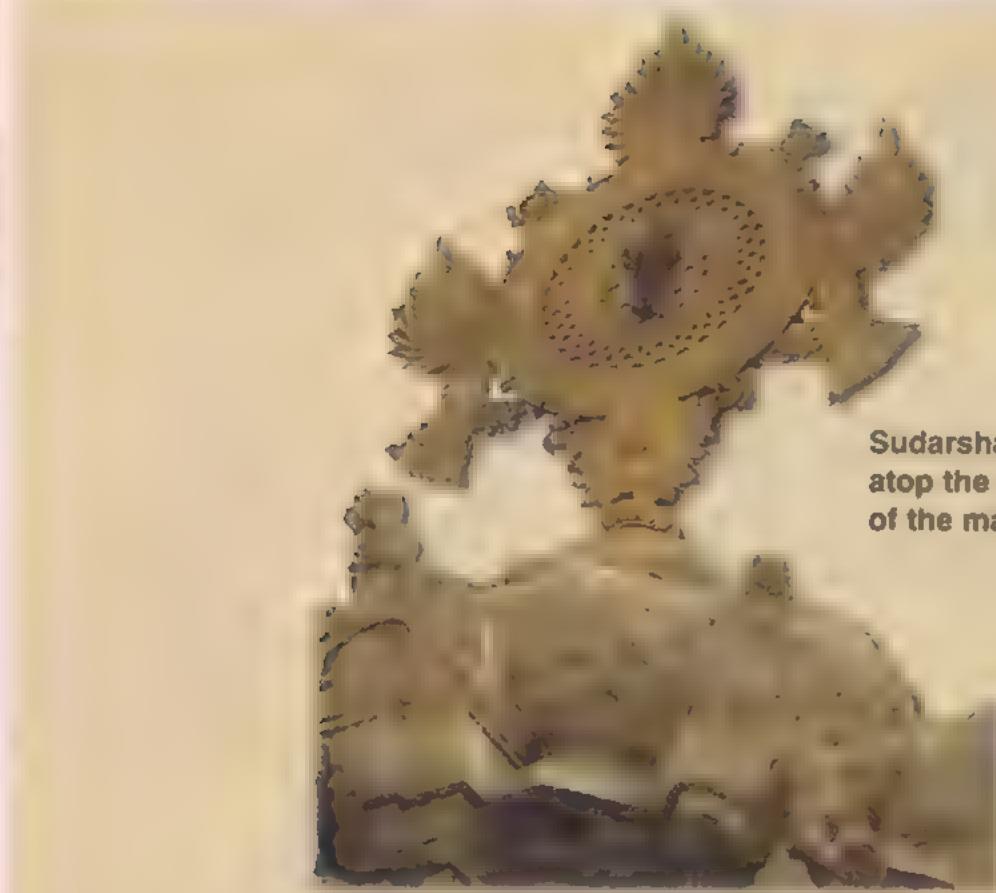
Rama
Lakshmana
pillars
erected by
Thumu
Narasimha
Dasu on
which the
history of the
temple is
Inscribed



Bhadra Maharishi
shrine where Lord
Rama set foot



The Mukkoti
Dwaram thrown
open only once a
year



Sudarshana Chakram
atop the 'Vimanam'
of the main temple



Koti Ramakrishnama
Charyulu



Podicheti Ramachandra
Charyulu



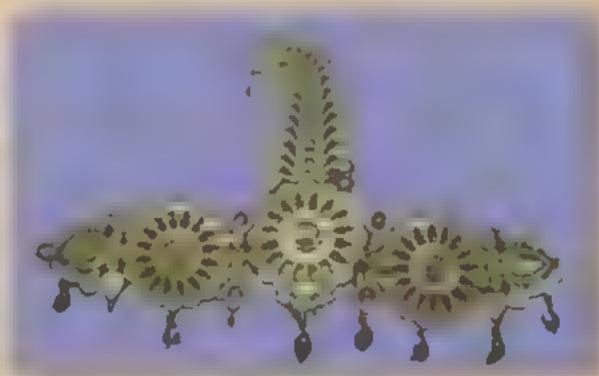
RAMADASU'S GIFTS TO LORD RAMA



Waist belt in gold studded with precious stones



Pacchala Patakam



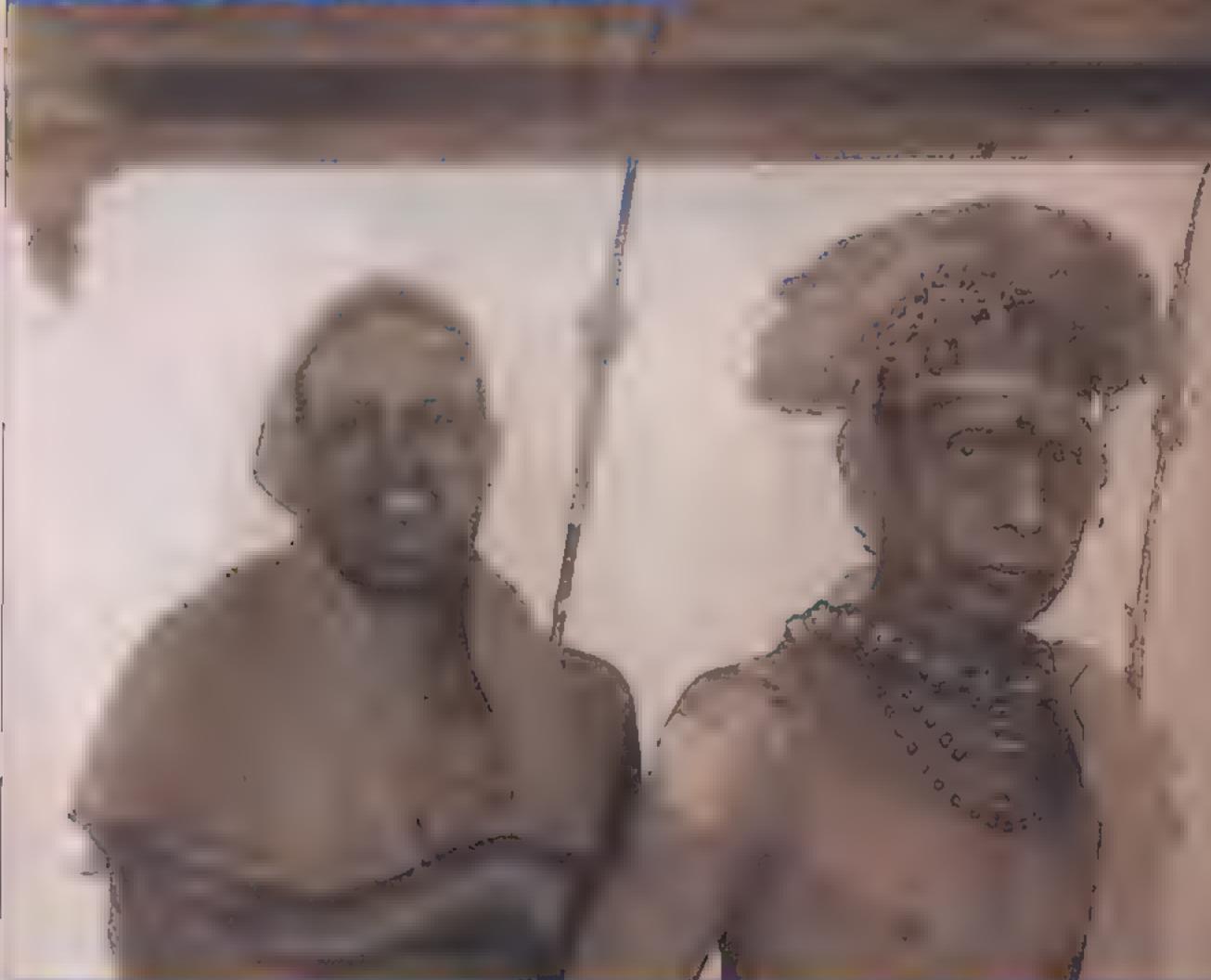
Kalikiturayi



Chintaku Patakam



UNIQUE HISTORY



The Mahasamprokshanam of the renovated Sri Sitaramalayam took place on March 15, 1968, after an elaborate five-day ritual that included yagas, jaladivesam of Sudarshana Chakra in the holy waters of Godavari, Sahasrakalasabhishekam and Poornahuti. Sri Satakopa Ramanuja Jeer, representative of Sri Vanamamalai Swami, performed the

Samprokshana for the Garbalayam amidst religious fervour of thousands that had gathered for the occasion. Srimannarayana Jeer (grandfather of Sri Tridandi Srimannarayana Chinna Jeer) who inspired the erection of scores of Sri Rama pillars in Andhra Pradesh and elsewhere oversaw the performance of the rituals.



Jayendra Saraswati P.C.
Chairman
of Vanamamala.

More significantly, Paramacharya Sri Shankaracharya of Kanchi Kamakoti Peetham who was instrumental in resolving a dispute regarding the inner dimensions of the sanctum sanctorum) also turned up to participate in the historic function to worship Bhadrachala Rama. Shankaracharya performed the samprokshana of the sculptural marvel, Kalayana Mantapam,

shaped by Ganapathi Sthapathi.

The joint participation of an Advaita Acharya like Sri Chandrasekharendra Saraswati and the Vaishnavite Acharyas was an eloquent message underlying the basic unity among Vaishnavites and Saivites in worshipping Lord Rama.

Photo: N. Muralidhar



VAHANAMS FABRICATED DURING RAMADASU'S TIME



Hamsa



Hanuman



Simha



Garuda



Gaja



Ashwa



KALYANA MANTAPAM



Full view of the mantapam



Kanyadanam of Sita to Lord Rama by King Janaka



Sri Rama Pattabishekam



A marvel of stone carving



Footprints of Sita

SIGHTS IN
PARNASALA

Sarees which Sita put
out to dry had left
permanent marks on
the nearby stony
ground





A visualisation of
Parnasala

**The sordid episode
of Ravana
abducting Sita**





WITH gradually increasing population new shrines and temples have come up in the town, while the ancient ones, which were in a decrepit state, have been renovated. These include Narasimha Swamy temple near Sri Rama's temple, Siva temple and Kusuma Haranadha temple, also very near the main temple, Anjaneya temple that has come recently at the point of entry into the town from the bridge over Godavari, Kanaka Durga temple opposite the bus stop, Ayyappa temple near the bridge and Sri Raja Rajeswari temple at Sitaramanagar colony.

PARNASALA: A must visit place for pilgrims coming to Bhadrachalam, Parnasala is located some 36 k.m. from the temple town on the banks of Godavari. Parnasala is depicted in detail in Valmiki's Ramayan. Rama, Sita and Lakshmana stayed here for two years in a hermitage. The temple here accommodates deities of Rama, Sita and Lakshmana, but the Lord is referred to as 'Soka Rama' -- grief stricken Rama, as it was from here that Sita was abducted by Ravana. Ravana came to the spot on his chariot and parked his vehicle on the other side of Godavari, visited Sita in disguise when she was alone and then kidnapped her. The mountain range on Godavari banks where Ravana parked his chariot carry the tracks of the wheels of the demon King's chariot. Nearby Parnasala flows Sita vagu which meets the drinking water need of the people. The divine couple used to bathe in this vagu. The rocky ground on which Sita put out her clothes to dry are multicoloured to this day. Red and yellow coloured pieces of soft stone found on the bed of Sita vagu are treasured by pilgrims as mementoes.

DUMMUGUDEM: At this place located 24 k.m. from Bhadrachalam, Rama killed single handed all the 14,000 rakshasas headed by Khara Dhushana. The village is stated to have been raised on the ashes of those who lost their lives at the hands of Lord Rama.

JATAYUPAKA: Hardly 3 k.m. from Bhadrachalam town is Yetapaka village on the way to Parnasala. Jatayu, the winged devotee of Lord Rama put up a stiff resistance when Ravana was abducting Sita. Jatayu fell to the ground when one of his wings was severed. Rama is supposed to have performed the last rites for Jatayu.

GUNDALA: Five k.m. from Bhadrachalam down stream of Godavari are hot springs in the bed of the river in an area of about 100 square yards. A pit dug in this area throws up hot water. Rama and other divinities used this hot water in winter for bathing. Pilgrims never miss this spot.

SRI RAMAGIRI: This is located on a hillock 52 k.m. from Bhadrachalam downstream of the river. The deity is here 'Yoga Ramudu'. It is said that Sri Rama held discussion with Mathanga and other Rushis on the science of Yoga in this area and hence the temple consecrated here has been named after 'Yoga Ramudu'.



AMBASATRAM

THE fluctuating fortunes of this age-old institution which had its beginning in 1877, is a classic example of how religiously inspired philanthropy has been subverted over the years.

The founder of Amba Satram, Pamidighantam Venkataramana Dasu, was born in 1850 at Alavalapadu village in Prakasam district. He migrated to Bhadrachalam along with his father, Subbadasu, after the death of his mother. Though subsisting on alms themselves, the father and son fed pilgrims visiting Bhadrachalam through the patronage of local population. Even after his father's death, Venkataramana Dasu continued to engage himself in the self-ordained mis-



Statue of
Pamidighantam
Venkataramana
Dasu

sion. He remained a celibate though he was the sole survivor in his family.

Once, a fire accident wrecked the Satram but Venkataramana Dasu got it reconstructed at government expense through the good offices of an Englishman, Mr. Fowler, who was then the district collector. The story goes that the collector was advised in one of his dreams to oblige Dasu.

Amba Satram, so named after Goddess Amba, the chosen deity of Dasu, was the sole provider of free meals to pilgrims in those days who arrived by walk, bullock cart and boats to Bhadrachalam.

When Venkataramana Dasu was struggling to mobilize resources for continuing the sacred work, a miracle occurred. There was a rich landlord, Thungathurthi Narasimha Rao, who was residing in Hanamkonda in Warangal district. On December 4, 1919, his mother was directed in a dream to donate all lands under a particular village to Lord Rama at Bhadrachalam for the specific purpose of feeding pilgrims. Narasimha Rao immediately executed a gift deed and donated some 4,000 acres to the Amba Satram.

These endowments of wet and dry lands are spread across Kothagudem, Illendu and Bhadrachalam taluks in Khammam district, as also in Bikkavolu and Velagatodu villages in East Godavari district, not to speak of some houses in Vijayawada and several house sites in Bhadrachalam town. But unfortunately, the tenants have avoided giving the due share to Amba Satram, thereby crippling its activities. At the height of its glory, the Satram was providing food to 5,000 people a day.

The Amba Satram is now being managed by Sri Sankaracharya Peetham of Sringeri.



P A R N A S A L A

In a plaintive and desperate tone, tinged with awe and regard for the mighty river, Sita cried out while Ravana was bearing her away to Lanka. "Please, Godavari, tell Rama that Ravana is taking me away."

Rama was already downcast by ill omens seen soon after the destruction of Maricha, the demon assigned to decoy Rama, while Sita was being abducted. And Rama's grief was limitless when he realized that Sita had disappeared from Parnasala. In the search that ensued, Rama ran to the Godavari and asked aloud, "Where is Sita?"

True, the Godavari had seen the fearsome Ravana in whose presence the air stood still, the sun turned cool and the rivers froze. It had witnessed Sita's abduction but the calamity was too shattering an experience and the Godavari was scared stiff.

In poetical episodes like these and many more sprinkled across the Ramayana, Valmiki refers to the Godavari on whose banks in Khammam district today stands a small village, Parnasala. Further downstream is Bhadrachalam, the pilgrim town.

The temple at Parnasala, unusually facing south, houses the idols of the divine trio. In the temple precincts are shrines for Venugopalaswamy, Lakshminarayana and twelve Alwars. Sometime ago an earthquake brought down the temple and an adjoining choultry completely, leaving the sanctum sanctorum untouched. The temple has since been renovated.

Around the temple and in close vicinity, the devout pay homage to landmarks associated with the deities. There are temples where stone slabs, engraved with footmarks, supposed to be of Rama and Sita, are displayed. A shallow pond nearby is pointed out as Pushkarini. The latest attraction is a patch of barricaded ground that displays an artist's idea of how the Parnasala might have looked when Lakshmana built it.

A stroll across the fields adjoining the temple takes one to a lovely stream called Patala Ganga - or more endearingly, Sita Vagu. The stream flows over a bed of huge, flat rocks and it is believed that Sita used to bathe in this stream. An 'L' shaped boulder in the stream is identified as the place where Rama sat when came for a wash. Fine, long, parallel lines on the rocks are interpreted as marks left by clothes that Sita spread out to dry in the sun.

How does Parnasala figure in the epic?

Ten years after a relatively eventless stay in the ashrams of sages performing penance in Dandakaranya, Rama desires to go deeper into the forest and spend some time in an ashram of his own make. He seeks out sage Agastya and requests him to suggest a suitable site, "amidst a thick forest and with good water facility".



Sita, "daughter of King Janaka, dainty and ignorant of hardship" appears to Agastya more travel weary than either Rama or Lakshmana. Sita had faced the rigours of forest life because of her unflinching devotion and strong affection for Rama and Agastya feels that she needs to relax a while and be free to do what she likes. He tells thus to Rama and Lakshmana and directs them to Panchavati on the banks of the Godavari.

"Sita is bound to like its surroundings", asserts Agastya, while describing Panchavati to Rama. Agastya says the place is fairly isolated and yet not too distant from the ashrams of other sages. It possesses year-round vegetation and abounds in roots, tubers and fruit-bearing trees. Numerous species of birds that dwell there chirp away time merrily.

When Rama comes to Panchavati, he is captivated by its beauty. The blooming flora, the lotus-filled Pushkarini, the preening peacocks, the swaying masses of elephants, the flitting deer and the graceful Godavan enthrall him. Its sublime charm exceeds the promise of Agastya. Rama decides to make a home there and at his command, Lakshmana lays out and completes Parnasala, a lovely cottage of wood and dry grass. The evocative word picture of Parnasala and its environs set forth by Valmiki does not approximate anything seen at Parnasala today, except, of course, the mighty Godavari - the eternal silent witness.

Ramadasu — Project

BHAKTA Ramadasu Project was launched six years ago by a band of powerful and influential persons in Khammam district with the laudable objective of preserving, researching and propagating the keertans and poems of Ramadasu. More specifically the project aimed at bringing out an authenticated biography of Bhakta Ramadasu, conduct music festivals through bhajan troupes and widely publicise the main events in Ramadasu's life through pictures drawn by reputed artist like Bapu.

When active, the project was able to enlist the support of famous musicians like Dr.Mangalampalli Bala Murali Krishna, Dr.K.J.Yesudas, M.S.Vani Jayaram, Dr.S.P.Bala Subrahmanyam, S.Janaki and others in rendering as many as 106 kirtans of Ramadasu. Audio cassettes and CDs of these famous singers were released in 2000-2001. The house of Bhakta Ramadasu at Nelakondapally was renovated and renamed as "Bhakta Ramadasa Dhyana Mandiram".

Subsequently, however, there has been a lull in the activities of the project and unless the Bhadrachalam temple authorities or the State Government evince interest, the cherished objectives may not be realized.



Tourism projects in KHAMMAM DISTRICT

THE Central and State Governments would be pumping in Rs. 14.35 crore in the coming few years to develop and create infrastructure at several places of tourism interest in Khammam district without missing focus on Bhadrachalam.

One of the projects under contemplation is laying out a theme park on Valmiki's epic Ramayana at an estimated cost of Rs. 8 crore in the temple town. Ramayana will be retold through images, sound and light in make-believe natural environs, which can be imbibed by visitors of all ages and groups. Officials are also thinking of organising pleasure cruises on Godavari to nearby Koonavaram, Perantalapally and Papikondalu.

As it is very likely that a potential pilgrim tourist to Bhadrachalam might be desirous of visiting other nearby temples as well as places of scenic beauty in the district, the tourism department has already sanctioned around Rs. 8 crore out of Rs. 14.35 crore already allocated. To begin with, the department has earmarked Rs. 93.54 lakh for Palair reservoir, Buddha's stupa at Nelakondapally (Rs. 76.53 lakh), Taruni Hut (Rs. 177 lakh) tourist amenities at Khammam Fort (Rs. 23 lakh), boat club in Wyra reservoir (Rs. 30 lakh), amenities at Parnasala (Rs. 78 lakh), development of Kinnerasani sanctuary (Rs. 199 lakh), roadside guest houses at Enkoor, Kothagudem and other places (Rs. 36 lakh), Illendu resort (Rs. 76 lakh) and development of Siva Temple at Kusumanchi (Rs. 8 lakh).

PALAIR: One of the biggest reservoirs in the district located near the Khammam-Suryapet highway, it boasts of a very long bridge. A boat ride on the vast expanse of the reservoir is an event to cherish forever.

STHUPA AT NELAKONDAPALLY: The Buddha's Stupa, measuring 54 feet high and with a circumference of 150 feet believed to have been raised over the relics of Lord Buddha by Emperor Ashoka in 2nd century A.D, is the biggest of its kind in entire South India. Apart from the Stupa, the excavation of several Buddha statues in nearby Mujugudem and other ruins indicate that it was a habitat of Buddhist monks. Incidentally Bhakta Ramadasu of 17th century was born in this village. The house where Ramadasu was born is now being maintained as a memorial to the great saint.

TARUNI HUT, KHAMMAM: A new adornment for the town, the Taruni Hut is proposed to be made more attractive by adding a Girijan Museum, musical fountain and electrical illumination.

KHAMMAM FORT: The centre point of the town this fort has been built over 1000 years ago by the Reddy Kings who ruled the area for nearly 3 centuries. It fell into the hands of the Sultans of Golconda and was part of the erstwhile Nizam State until the formation of Andhra Pradesh State. It is said that it took ten years to complete the construction of this strong fort.



PARNASALA: This is located 36 km north of Bhadrachalam on the banks of Godavari. Rama, accompanied by Sita and Lakshmana, spent two years at this place, according to Valmiki. There are several landmarks around Parnasala associated with Rama's dwelling in this forest location. As pilgrims to Bhadrachalam include a visit to Parnasala as a must, the tourism department is launching plans to create basic amenities.

KINNERASANI SANCTUARY: Part of Dandakaranya forest and located on the banks of Godavari river, it derives the name from Kinnerasani river that bisects the sanctuary to drain into Godavari. The sanctuary, spread over an area of 634 sq k.m. supports a variety of flora

and fauna like the tiger, gaur and python. It has attractions like a deer park, glass guest house, ecological park and an environmental education center.

KUSUMANCHI: Mandal headquarters town Kusumanchi is a historical village on the Khammam-Suryapet highway. The Siva temple here is a classic example of the artistic and engineering skills of the Kakatiya times. It beats one's imagination as to how massive stone slabs each weighing not less than 35 tonnes might have been hoisted to a height of 55 feet without the help of cranes.

It is on these slabs that the sthapathis carved out images. The Siva temple and nearby Venugopala Swamy temple are well worth a visit for tourists.



All important incidents in the Ramayana epic are displayed on the Godavari bund constructed at Bhadrachalam town. The cement figures have been shaped according to the sketches prepared by eminent artist Bapu



'PUNNAMI' HOTEL

A 50-room well furnished and modern "Punnami" three star hotel being taken up by A.P.State Tourism Development Corporation will turn out to be the most important component of the forthcoming tourism package.

Located in the heart of Bhadrachalam, it is close to the Godavari river, Sri Rama Temple, Sri Ramadasu Dhyana Mandir, Amba Satram and other places of interests in the sacred town. The construction of this prestigious hotel has been completed at a cost of Rs. 4.7 crore. It is proposed to be formally thrown open for public soon.

The package tour being formulated by the officials is mainly intended for pilgrim devotees who land in Hyderabad and proceed towards north or south of the State. The tourist will, however, have to spare 24 hours to make an unforgettable journey to Bhadrachalam and experience the delights of different travel modes-rail,

road and speed boat on the mighty Godavari. The Bhadrachalam bound tourist will travel from Hyderabad to Khammam by train and then in a luxury coach to the temple town, a distance of 120 k.m. He will be put up in "Punnami" hotel where he can have a dip in the river, worship Lord Rama, visit nearby Parnasala and indulge in sightseeing that includes the exquisite sculpture of the Kalyana Mantapam, designed and executed by renowned Ganapathi Sthapathi. From the town, he will travel by the speed boat downstream Godavari river to reach Rajahmundry town. Enroute, he is bound to be awe-struck by looming Papikondalu and the ironed temple, "Pattasala Kshetram."

The multi purpose "Punnami" hotel offers 30 air-conditioned rooms, dormitory, an auditorium, a conference hall, restaurant and coffee shop to meet all the essential needs of a modern citizen.





INFORMATION ABOUT TRAVEL, ACCOMMODATION AND SEVAS

Bus services to the Temple town

The Andhra Pradesh State Road Transport Corporation (APSRTC) operates as many as 130 buses from Khammam as well as Kothagudem (Bhadrachalam Road station) daily for the convenience of the devotees visiting the temple.

RTC runs 65 buses from Khammam to Bhadrachalam via Kothagudem, almost round the clock, though the services in the night hours are less frequent. While 57 buses ply from 5 am to 11 pm - the frequency varying as per the demand - eight buses are assigned to operate between 11 pm and 4 am. The journey time from Khammam to

Badrachalam, a distance of 123 km, is 3 to 3.30 hours. The charge for a seat in Hitech bus is Rs.63 whereas for Luxury and Express buses it is Rs.54 and Rs.48 respectively.

The corporation also operates 65 more buses from Kothagudem to Bhadrachalam, the road distance being 40 km. The journey time is hardly 1 hour. The fares for Hitech, Luxury and Express buses are Rs.20, Rs.18 and Rs.16 respectively. Other services from different important towns in the state and Khammam district touch Kothagudem making travel fast and easy to tourists proceeding to Bhadrachalam. Khammam is also well connected by train.

PRIVATE TAXIS

There are many travel firms in Khammam town which hire out a variety of cars and vans for the convenience of pilgrims and tourists. A complete list of 10 travel firms along with their telephone numbers is given below. All of them follow a uniform tariff and their details are given in a separate table.

Travel Agency	Ph: (STD Code: 08742)
CITY TRAVELS	235049
CHAVA TRAVELS	243448
SONY TRAVELS	257789
SRI SRI TRAVELS	253161
SRI SHYAM TRAVELS	221122
VENKATESWARA TRAVELS	224497
PAVAN TRAVELS	224038
THIRUMALA TRAVELS	236196
BALAJI TRAVELS	225293
AKILA TRAVELS	252544

Vehicle	Rent per day (in Rs.)	
	AC	NON-AC
1) Sumo	1200 00	800 00
2) Qualis	1200 00	900.00
3) Scorpio	1200 00	900 00
4) Victa	1200 00	800 00
5) Indica	800 00	550.00
6) Indigo	800.00	600 00
7) Ambassador	800 00	450 00

ACCOMMODATION

Rooms and Cottages belonging to the Temple are available for rent in Bhadrachalam.

Enquiries about reservations can be made over telephone number 08743-242405. The actual booking will be done only after the tourist pays the prescribed rent in cash at the specified counter in the temple. An outstation person can book the accommodation in advance by sending the amount through a Money Order to the Executive Officer of the temple or a Demand Draft made out in his name.

Name	Details of accommodation	Rent per day
Syam Vihar	2-AC Bedrooms and hall	Rs. 900/-
Venkata Nilayam	2-AC Bedrooms, hall and dining room	Rs. 700/-
Nandi Nilayam	2-Bedrooms including one AC room	Rs. 600/-
Gold Star	3-Bedrooms including 2 AC rooms	Rs. 600/-
Sarada Nilayama	2-Bedrooms including one AC room	Rs. 600/-
Seeta Nilayam	1-AC Bedroom and hall	Rs. 600/-
Alluri Nilayam	1-AC Bedroom, hall and dining	Rs. 400/-
Agarwal	AC Single Room	Rs. 400/-
Dhanalaxmi	AC Single Room and dining hall	Rs. 400/-
Brahmaji	2-Bedrooms and dining hall	Rs. 400/-
Sree Nilayam	1-AC Bedroom	Rs. 400/-
Sagar	2-Bedrooms and dining hall including one AC room	Rs. 400/-
Koneru Cottage	1-AC Bedroom	Rs. 400/-
Peddi Raju	2-Bedrooms and dining hall including one AC room	Rs. 400/-
Gutta Nilayam	1-Bedroom and hall	Rs. 250/-
Rama Laxmi	1-Bedroom and hall	Rs. 250/-
Veeranna Cottage	1-Bedroom	Rs. 250/-
Kamal Kutir	1-Bedroom	Rs. 250/-
Sree Rama Sadan	Total 18 rooms	Rs. 125/- (single room)
K.S.R. Satram	Total 40 rooms	Rs. 80/- (double room) Rs. 60/- (single room)
Nagireddy Sadan	Total 4 rooms	Rs. 100/- (single room)
Vemulawada Sadan	Total 5 rooms	Rs. 60/- (single room)
Yatri Sadan	Total 11 rooms	Rs. 60/- (single room)
T.T.D. Choultry	Total 33 rooms	Rs. 80/- (double room) Rs. 60/- (single room)
Taneesha Kalyana Mantapam		Rs. 1000/-



PRIVATE LODGES

Name of Lodge	Total Rooms	Rent per day (in Rs.)	Phone Number
Godavari Lodge	25	500 (AC room) 240 (double room); 130 (single room)	08743-232693
Gitanjali AC Lodge	30	570 + 5% tax (AC double room) 180 (AC single room) 295 (double room) 180 (single room)	08743-232255
Jakkam Paradise	24	550+5% tax (for each AC double room) 250 (double room) 150 (single room)	08743 - 234499 / 233434
Rama Krishna Lodge	23	430 (AC double room) 200 (double room) 120 (single room)	08743 - 232642
Samrat Lodge	13	500 (AC double room) 250 (double room) 150 (single room)	08743 - 232539
Apsara Lodge	38	550 (AC double room) 200 (double room) 150 (single room)	08743 - 232351

SATRAMS

Name of Satram	Total Rooms	Rent per day (in Rs.)
Ambar Satram	4 rooms	60
Marriage Hall (capacity 60 persons)		300
Guntur Satram	Total 17 rooms	75 (single room) 150 (double room)
Kshatriya Nitya	Total 10 rooms	150 (for ground floor accommodation)
Annadana Satram		200 (for first floor accommodation)

THE LORD'S TIME TABLE

Lord Ramachandra has a busy schedule from 4.30 a.m. every day when the main gates of the temple are thrown open for public entry. But for a two-hour break between 1 and 3 p.m. the Lord, his consort Sita and Lakshmana are vigilant in accepting numerous poojas and sevas of the devotees.

The minute-to-minute programme of the Lord runs as follows:

Opening of main entrance	4.30 a.m.
Suprabhata seva	4.30 to 5 a.m.
Bala Bhogam and Nivedana	5.30 to 7 a.m.
Sahasra Namarchana to Utstava Murthulu (against payment of Rs. 50/- with admission restricted to individual or a couple)	8.30 to 9.30 a.m.
Ashtothara Pooja to main deities (against payment of admission restricted to individual or a couple)	Rs. 60/- with 8.30 to 11.30 a.m. and 12 to 1 p.m.
Nitya Kalyanam	9.30 to 11.30 a.m.
Raja Bhogam	11.30 a.m. to 12 noon
Closure of Temple	1 to 3 p.m.
Ashtothara Pooja to Mula Virat (against payment of Rs 100/- with admission restricted to individual or a couple)	3 to 6 p.m. and 6.30 to 8.30 p.m
Aradhana	6 to 6.30 p.m.
Darbaru Seva	7 to 8 p.m.
Nivedana Bhogam followed by Pavalimpu Seva	8.30 to 9 p.m.
Closure of Temple	9 p.m.

Darshan Hours:

There are separate hours for free darshan, special darshan and paid darshan.

Free Darshan: available every day from 4.30 to 5.30 a.m.; 12 noon to 1 p.m. and 6.30 to 8.30 p.m.

Special darshan: on payment of Rs. 10/- per head special darshan can be had daily from 7 to 8.30 a.m except Sundays. On Sundays, it is between 8.30 and 9.30 a.m.

Arjita darshan: Those who could not avail themselves of the free darshan would be allowed against purchase of tickets costing Rs. 2/- each from 9.30 to 11.30 a.m. and 3 to 6 p.m. daily.



Abhishekas:

Abhishekam to Lord's feet between 7 and 8 30 a.m. at Bhadra Mandap every day except Sundays (against payment of Rs. 50/- with admission restricted to individual or a couple)

Abhishekam to Mula Virat from 7 to 8.30 a.m. on every Sunday (Rs. 100/- in Mukha Mantapam and Rs. 250/- in Antaralayam).

From 8 to 9 a.m. on every Friday, Abhishekam in the presence of Goddess Lakshmi Tayaru (Rs. 50/- with admission restricted to individual or a couple).

Abhishekam to Anjaneya Swamy from 8 to 9 a.m. every Tuesday and Saturday (Rs. 50/- with admission restricted to individual or a couple).

Abhishekam to Sri Yogananda Lakshmi Nrusimha Swamy from 9 to 10 a.m. on every Friday (Rs. 50/- with admission restricted to individual or a couple).

FOLLOWING ARE THE FEE PARTICULARS FOR DIFFERENT DAILY PERMANENT SEVAS

Daily Seva	Fee (In Rs.)	Permanent Poojas	Fee (in Rs.)
► Alaya Chuttu Seva	200 00	► Sri Sitaramula Thiru Kalyana Mahotsavam (on Sri Rama Navami day)	30 000 00
► Garuda Hamsa Hanumantha and Rajadhiraja Vahana Seva (for each Vahan for a day)	516 00	► Sri Madramayana Parayanam (for nine days during Sarannavaratri Utsav every year)	6,000 00
► Nitya Kalyanam - Ubhayam	601 00	► Saswata Kalyanam any day of donor's choice in a year except on Sri Rama Navami Day)	6,000 00
► Pulihra Bhogam for one Kg	50 00	► Saswata Aankaram for each Dasavatara Alankaram (during Sarannavaratri and Mukkoti Ekadasi Utsavas)	7,000 00
► Chakra Pongali Bhogam for one Kg	100 00	► Saswata Vahana Sevas for each Vahana Seva	5,000 00
► Vadamala or Appala Mala Bhogam	100 00	► Saswata Patabhishekam Once on Pushyami Nakshatram day every month in a year	2,500 00
► Ashthothara Namarchana for Mula Virat (with admission restricted to individual or one couple)	100 00	► Saswata Bhogam for a day in a year	1,116 00
► Sahasra Namarchana for Utsava Murthulu (with admission restricted to individual or one couple)	50 00	► Saswata Annadanam (once a year) Free meals for 12 devotees in the name of Jbhaya Data	1000 00
► Kesava Namarchana, Karpoora Harathi	20 00	► Saswata Sahasra Namarchana to Utsava Murthulu once a year	500 00
► Suvarna Puspa Ashthothara Namarchana for Mula Virat on every Sunday	250 00	► Saswata Ashthothara Namarchana to Mula Varulu - once a year	1,000 00
► Sakalabhistapradha Sri Rama Pooja	116 00	► Saswata Abhishekam in Bhadra temple - once a year	500 00
► Suvarna Tulasi Ashthothara Namarchana on every Saturday	250 00	► Saswata Laksha Kumkumarchana on an Ekadasi day	2,500 00
► Abhishekam to Sri Varu in Bhadra temple	50 00		
► Abhishekam to Sri Varu in Antaralayam on every Sunday	250 00		
► Abhishekam to Sri Varu (Mula Virat) on every Sunday	100 00		

(Note: Income tax exemption is allowed for donors paying for Saswata Poojas).

గీరింపుల వమ్మగ్రామపుర్స్తాలో న.టి.ఫి.ఎస్.శ్రవణబాబు

ಇ.ಟಿ.ಡಿ.ವ ಬ್ರಹ್ಮಾಚಲಂ

www.fccid.org

యవ. మరైన్ టమార్, కాంగ్రెస్.

ପ୍ରକାଶକ ମଧ୍ୟକାଳୀ

పరీక్ష, శ్రూచలం

రాజీంధ్ర నరీంధ్ర విమ్మి, ఉ.ఎ.యుని.

ప్రా కల్పక మరియు వైరస్

సాహిత్య, కళలు

WITH BEST COMPLIMENTS

from

**LAKSHMI DEVI PALI GRAM PANCHAYAT
KHAMMAM DISTRICT**

Y. JAYPAL
Executive Officer

T. PADMA
Sarpanch



WITH BEST COMPLIMENTS

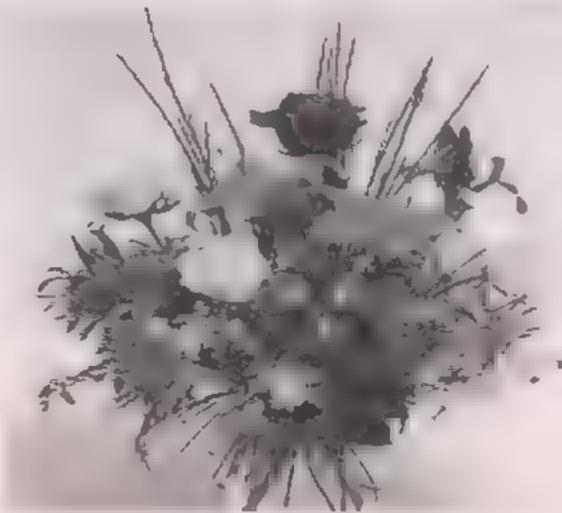
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SAMBHANI CHANDRASEKHAR
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Narayana Rao
Executive Officer

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P A L O N C H A
KHAMMAM DISTRICT

సత్తువల్లి గ్రామ పంచాయతి, ఖమ్మం జిల్లా

మూడుసార్లు జిల్లాలో ఉత్తమ అవార్డులు గెలుచుకున్న సత్తువల్లి గ్రామ పంచాయతి అభివృద్ధి బాటలో ముందుకు వెళుతోంది.

చేపట్టిన అభివృద్ధి వనులు

❖ గ్రామ పంచాయతి సాధారణ నిరులలో గ్రామ పంచాయతి కార్బూలము, పొంగి కాప్టెక్స్ నిర్మాణం	రూ. 20,00,000-00
❖ వెగశర్మనగర విరాటనగర ర్యారికాల్చర కాలని గాంధినగర కాలని అంబెల్క ఏరియాలలో రెంమ మందినిచి చ్యాంకుల విర్యాణం	రూ. 25,00,000-00
❖ వట్టంలో ప్రధాన సెంబటలో రెంమ ప్రామాద లైట్ ఏర్యాటులు	రూ. 02,40,000-00
❖ సత్తువల్లి గ్రామంలో 4 కిలోమీటర్ల పాడమున ఒల్ఫ్లో ఆక్యూర సుపరసెట్ లైట్ ఏర్యాటు	రూ. 30,00,000-00

కౌరిగిర మురా క్రిస్టాప
నర్జపాట

సత్తువల్లి పీరపురుష
కార్యాలయాధికారి

భద్రాదికి విచ్చేయు భక్తజనకోటికి శ్వాగతం - నుశ్వాగతం

అభివృద్ధి పథంలో

బ్రాడ్రి హోమ్ ఏవీ కార్బూలయం

ఫోన్ - 08743-232434



డి. మార్కుండెయిలు

చైర్మన్ అస్ట రెవెన్యూ డివిజనల్ ఆఫీసర్
భద్రాచలం

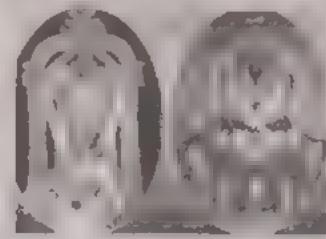
ట. వంకట్రమ్యర్

కార్బూల్ నిర్వహణాధికారి
భద్రాచలం

మార్కుండెయిలు

జమలాపుర స్వామివార దేవస్థానము

జమలాపుర మహాదివ్యక్తీతం
ఎగ్రపారం మంచులము - భాష్యం జల్లా
ఫోన్. 279737 (O) 279855 (T)



శ్రీ స్వామివారం అపాపండ వెంచ లూటలు భక్తులు కొన్ఱములు ఉపాపండ, పాపండ అపాపండ విషణువు సమస్తాని ఉపాపండాలు. ప్రముఖగా ఏప్పాడ కౌచుసుమానస, ఆగ్రాధ్యాక్షి జమలాపురం యినీ పాపానీ పెట్టాడు ఏకాంచు పెరున దీపాల్యి ద్రోఘ గాని మనియాద్యరు ద్రోఘ గాని దెర్లించవచ్చును.

1. ఉపాపండ గులాబీ తర్వాత	రూ 358/-
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5. వచ్చాత్మలో ఆప్ని దేవాలయములకు ఒకోళా పూలమాలాంకరణ	రూ 516
6. బ్రహ్మాత్మవములలో ఒకోళా ఉభయము	రూ 1516
7. శ్రీ స్వామివారి కొయిము రోళా ఉభయము	రూ 2 116
8. శ్రీ సీటారామ కొయిము రోళా ఉభయము	రూ 2 116
9. అన్వదాన ఉభయము	క్రెడిట్ కోంసం

ఉపుల రామప్రసాద్

బైర్చన్

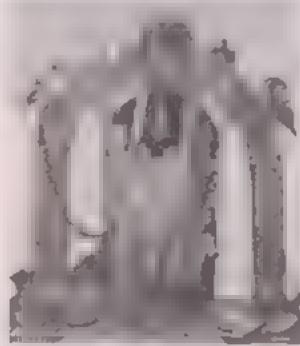
ఇ. శ్రీనివాసు ఎం.ఎ.

సహాయకుమారువారు - కార్యనిర్వహణాధికారి

శ్రీ బాలాజీ వేంకటేశ్వర స్వామివారి దేవస్థానము

అన్వపురెడ్డిపల్లి

చంద్రగోండ మండలం, భాష్యం జల్లా



భక్తుల కోర్కెలు తీర్చే శ్రీ బాలాజీ వేంకటేశ్వర స్వామి వారిని దర్శించి, తరించండి.

స్వామాచార్యులు,
అర్ఘుకులు, సిబ్బంది

పి. కుమారస్వామి
కార్యనిర్వహణాధికారి

శ్రీ కనకదుర్గ దేవస్థానము (పెద్దమ్మగ్ండి)

కేశవాపురం - జగన్నాధపురం గ్రామం
పాల్యంచ మండలం - ఖమ్మం జిల్లా



**భిక్షుల కోలకలు తీర్చే కల్పవల్లి శ్రీ పెద్దమ్మతల్లిన
ద్వారంచి, ప్రాజంచి తలంచండి**

గంగిరెడ్డి సుందరెడ్డి
షైర్కన, థర్మ కర్తల మండలి



కొత్తరు జగన్వేహనరావు
కార్యవిర్యహాణధికారి

థర్మకర్తల మండలి నభ్యలు: జలగం మధుసూధన్వరావు, తాళ్లారి షణ్ణుఖచారి, జక్కల
సత్యవారాయణ, బి.లింగయ్య, ఎం. సువాలి, జమ్ముల సీతమ్మ, నిదమనూరి కోబేశ్వర రావు

WITH BEST COMPLIMENTS

from

GAYATRI GRANITES

**Proprietor: V. RAVI CHANDRA
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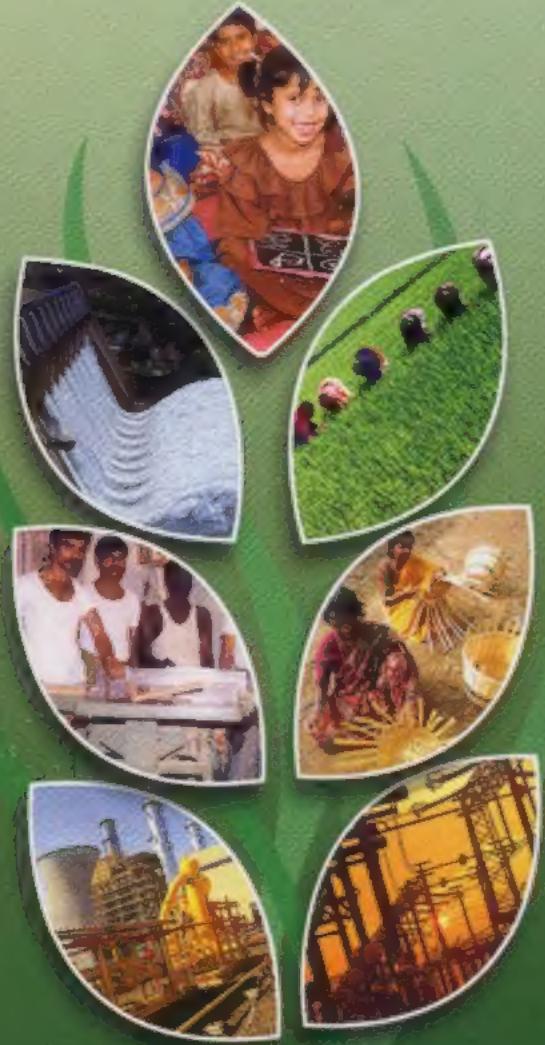
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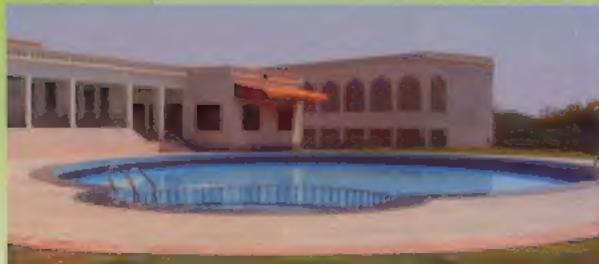
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